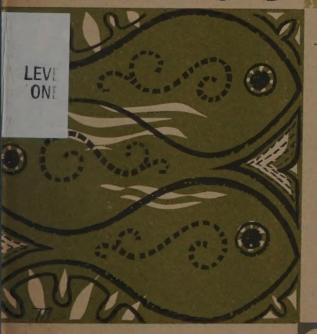
THE NNGLICAL DIGEST



SUMMER A.D. 1964



CREAM OF THE SUMMER CROP

A Layman Looks at the Church by Clifford P. Morehouse

The 1964 Summer Selection of the Episcopal Book Club

CINCE the Divine Body of Christ, the Church, is tied up with trappings of hierarchy, programs, budgets, and other safeguards against being moved very far or fast by the Holy Spirit, every active Churchman should understand the machinery he is knowingly or unknowingly a part of. If not necessary, some sort of temporal organization seems inevitable: the strengths and weaknesses of the American Church's setup are forthrightly and charitably discussed in the EBC's current selection - a book which all Churchmen should read as a matter of glad duty. No person is more qualified to have written it than Clifford Morehouse, long a publisher and editor serving the Church, a deputy to her General Conventions, now her first layman (and only the second to hold the job) - President of the House of Deputies (since 1961). In a concise and earthy manner. Mr. Morehouse ranges from Church history to personal religion, from organizational matters to the social problems of the age, from the problems of missions to the right functioning of laymen, bishops, and priests in that order. Mr. Morehouse's sympathies are as wide as his learning and experience: his survey of the present state of the Church, both at home and abroad, and its prospects will encourage those whose narrow view has made the Church's human failings seem disproportionately great and it will enlighten those who wonder what all the councils, departments, and officials are doing, anyway. It is an impressive and informative performance done with deceptive ease, and it demonstrates that a layman

may indeed be an expert.

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the anglican digest

+ some things old

many things new

+ most things borrowed

+ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

ONE

A FTER the feeding of the multitudes (the only miracle of our Lord recorded by all four Evangelists, and by two of them twice). St. John reports, "Then those men, when they had seen the miracle that Jesus did, said. This is of a truth that prophet that should come into the world." The event was not only a pre-figuring of the Holy Eucharist, but was actually the sign of the Messiah.

The same witness was given by St. Peter at Caesarea Phillipi in response to Christ's question. "Whom say ye that I am?" St. Peter spoke for the Church when he blurted out, "Thou art Christ. the Son of the living God." The emphasis on the uniqueness of Christ's person and mission stands brilliantly clear in the Gospel and in the early Church. It is a strange thing that many apparently convinced Christians do not re-

alize it or recognize it today. The exclusive claim of Christ

has far-reaching results.

I was troubled at the Anglican Congress about the lack of emphasis on Christ's claim. We were reminded that God does not reveal Himself exclusively through the Church and, for that matter. He does not always work through Christian men and women. We heard of the challenges of the many frontiers to the Church and of the resultant problems. The papers were brilliant; but there was, all the same, a false humility about the Church and a noticeable. discernible apology (in wrong sense of the word) for the Church's claims. One might even say that there was a subtle downgrading of the Church.

The general atmosphere was difficult to describe; I found myself mystified at how we could be so casual about and unheedful of the claim of Christ. Suddenly I remembered a lecture given by Arnold B. Toynbee, the historian who is somewhat a theologian. I felt the Congress had echoed something he said: "Christianity must purge itself of its self-centeredness — otherwise it will be rejected in the future. We must

try to purge Christianity of its accidental Western accessories. We treat Christianity as if its virtue was not derived from being Christian, but being Western." So far, so good — then, "What is even more difficult to purge is the belief that Christianity is unique. One can believe that one has received revelation without necessarily believing that he has received exclusive revelation. Exclusive mindedness is one of the most fatal sins."

No one can read the New Testament or absorb the Church's teaching and not realize that the one thing the Christian religion does assert is that Christianity is unique and does claim to have an exclusive revelation, not just for itself but for all men everywhere. The claim of Jesus Christ is unimaginably vast, inclusive,

and exclusive.

It is not His teaching but Jesus Himself — what He was, what He did, what He is — which is asserted to affect the very roots of man's being before God. The disciples did not fail to see the importance of His teaching — they compiled the record of it — but it is not the center of their proclamation. The center of apostolic teaching

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Our inconsideration, our not thinking of God in our actions, offends him more than our sins. — John Donne

is His person and His office. The claim was "that God was in Christ, reconciling the world unto Himself." "Repent and be baptized everyone of you in the Name of Jesus Christ for the remission of sins . . . for the promise is unto you and to your children and to all that are afar off."

The Christian Faith is for all and it could not apply to anyone unless it applies to everyone. That is what Dr. Toynbee does not see and what evidently a great many Christians do not see. The idea was not an easy or popular one even in the first century. St. Paul said, "We preach Christ crucified, to the Jews a stumbling block, to the Gentiles, foolishness," or, in another translation, " . . . to the Jews a piece of offensiveness, to the Gentiles mere gibberish." Still, the claim is made, one never made for any other person who really lived in the full light of history.

It is one thing therefore to learn from the culture of other peoples, to be tolerant and understanding, and to incorporate their good customs and inheritance in Christian teaching and life. For ourselves and our own understanding, it is important to be humble and tolerant; but it is quite a different thing to condemn the unique claim of Christianity or to depreciate the claim that Christianity is unique. The Christian Gospel has survived precisely because it has held to its central claim that "this is of a truth that prophet that should come into the world," that "Thou art Christ, the Son of the living God."

That is the Saviour whom we praise, worship, and receive; but we must be ready to live fully in response to His claim upon us and all men. Continually we must give our thanks and bear our witness. "Neither is there salvation [from sin] in any other; for there is none other name under heaven given among men whereby we must be saved."

Unless we mean that, "O come let us adore Him" is empty and idle talk. Indeed, it is gibberish.—The Bishop of Springfield (Illinois); taddled from The Springfield Churchman



From time to time complaints are made about the ringing of church bells. It seems strange that a generation which tolerates the uproar of the internal combustion engine and the wailing of the jazz band should be so sensitive to the one loud noise that is made to the glory of God.—Dorothy L. Sayers, in The Nine Tailors

LIBERAL

CONSERVATIVE

L ET Us consider the spirits (not the issues) which today divide men of this nation and the world.

The conservative spirit is guided by an appeal to history. He is dedicated to principle. He strictly disciplines himself and then others. He appreciates order and structure. He respects the virtues of loyalty, obedience, and faithfulness. He is committed to law and has a militant conscience. He sees the answers to men's problems in their increased acceptance of responsibility. He trusts the intellect more than the emotions. His actions are mostly cautious, prudent, and carefully weighed.

The liberal spirit's first concern is for the needs of men. He is sensitive to suffering, hunger, injustice, and all sorts of deprivation. He is dedicated more strongly to people than to impersonal principle. He is forgiving, compassionate, flexible, and generous. He sees the answers to men's problems mostly in the increase of love. He is



impatient with long-range solutions to immediate problems. He thinks that present needs should be met now.

Negatively, the conservative spirit can be impersonal, aloof, withdrawn, and out of touch with reality by default. The liberal spirit can be impetuous and contemptuous of principle, economy, and objectivity. There is virtue in each camp; the Christian should be conservative in some situations and liberal in others.

Toward God, our Lord Jesus taught us to be conservative: His commandments left no room for conditions or argument. When He cleansed the temple or rebuked the Pharisees, the righteousness of God was

strictly revealed. The Christian life is not a private affair only between the individual and the Lord, nor is it merely sanctified fellowship. We are not allowed to excuse ourselves by interpreting the covenanted revelation to suit the fickle whims of men. God's revelation is complete, however much we need to enlarge our understanding of it; our relationship to it must be one of acceptance, trust, and obedience.

Toward man, our Lord demands that we be liberal. As He was generous with men. even to the death of the Cross. so must we be willing to spend ourselves, forgiving not condemning, unafraid to trust ourselves into the hands of men. exposing ourselves recklessly and at great risk, moving into the society of sinners rather than avoiding their company, sensitive at all times to their needs and instantly willing to satisfy them unconditionally, courageous enough to expose ourselves to men, weeping and laughing with them.

In short, we must be conservative toward God and liberal toward men. Horror results when we confuse the spirits.

The man who is conservative both ways will be a devout Churchman; he will tithe and say his prayers regularly, but he will be oblivious to his neighbor and neglect the command to love and serve him. The man who is liberal both ways will be a humanist passionately dedicated to the correction of social and economic and racial evils, but he will sleep in on Sunday morning and dismiss the Church by accusing it of narrow-mindedness, bickering, and superstition.

The latter uses sophisticated heresies which deny the Creed to justify his inaction, but he is doomed; his very lifework depends on the revelation of God in Jesus Christ. There will come a time when the only reason for him to go on is simply that our Lord has already finished His ministry and commanded us to participate in it in His name. Divorced from his reason for being by liberal theology, the social worker frequently languishes in despair.

The most terrible of all confusions is to become liberal toward God and conservative toward man; that is the largest school of all. "I can worship God on the golf course on Sunday and exploit my neighbor Monday through Saturday" -"I am the master of my fate; I am the captain of my soul." That is the final, self-chosen damnation: to deny and dethrone God and to try to take His place - "I have no God but myself and my neighbors exist to serve me." The man who would be God can be saved only if he is brought to the God who became man, Jesus Christ, and

sees the Church faithful and obedient to its Lord, worshipping, praying, faithful to vows.

Incredible confusion results when the Church is perceived to be uncertain and still arguing about the revelation found in Christ. The revelation is given: we may accept it or reject it, but we cannot alter it. Likewise, the Church must be seen to be liberal and generous in its relations to men. A segregated Church, a status-conscious Church seeking its own interests, crucifies the Lord. Only as we become

known for our charity among men, our concern for the suffering, our patience and forgiveness, will we light the world as our Lord commanded us.

The Christian objective is union with God; the way is clearly and fully revealed. We have a noble conservative ideal which demands obedience to and under the Law; but it is an ideal which can be attained only by a liberal course, loving our neighbor. — A parish priest; taddled from The Church in Georgia

QUESTION

How can one explain to Protestant friends who ask, "Why do your ministers read prayers from a book?"

The snappiest answer is, "for the same reason that you sing hymns from a book; so that we may do it together." (The words to many hymns are prayers and if your friends do not realize that they have been singing prayers from a book, perhaps they haven't been paying attention.) Perhaps the truest answer, however, is "to teach us to pray." Centuries of Christian experience are distilled in the forms of prayer in the Prayer Book: when we pour our desires and needs into them they are molded into the most beautiful, the most efficient prayer and praise man has known. Any form of words (even one made up on the spot) can be mechanical or empty, but when the Prayer Book is prayed (and not just read), it lifts the one who prays above his own limited vision and ability and teaches him how and what to pray for. In private and family prayer, of course, a Christian should be able to pray in his own words, whether or not they be Elizabethan, beautiful, or smooth. Whether the container be the jeweled one of the Book of Common Prayer or the crude one of our own devising, the content is what we offer to God. - Taddled



• George MacLaren Brydon, 88, priest, longtime Historiographer and Registrar of the Diocese of Virginia, left his manuscripts, records, correspondence. and \$5,000 to the Virginia Diocese Library; and to St. Paul's Polytechnic Institute, Lawrenceville, Diocese of Southern Virginia, of which college he was forty years a trustee, he left \$3,500.

• Arthur A. Houghton, Jr., New York Churchman, has established the Wye Institute in Queen Anne's County, Maryland. The multi-million dollar foundation's activities are to be exclusively charitable, scientific, literary, or educational.

• The University of the South, Sewanee, Tennessee, has received grants of \$5,000 each from the Esso Education Foundation (supported by six Standard Oil affiliates) and the du Pont Company (\$2,500 for chemistry teaching and \$2,500 for other technological education).

• St. Luke's Hospital, alongside the Cathedral Church of the Diocese of New York, on Manhattan Island has received a \$250,000 grant from the Avalon Foundation (established in 1940 by the only daughter of

financier and philanthropist Andrew Mellon, a secretary of the Treasury (1921-1931) more distinguished than a couple of the three Presidents he served under).

• Polly Goldsworthy, late of Holy Trinity Parish, Iron Mountain, Diocese of Northern Michigan, left to improve and maintain parish property,

\$18,000.

• Masie Hunt, widow, left half the residue of her estate after personal bequests were paid to the Diocese of Louisiana for work at Tulane University: the \$5,501.59 will be used toward the purchase of a home for the chaplain.

Mr. and Mrs. Donaldson Brown have given the Diocese of Easton's Endowment Fund

another \$10,000.

Mr. and Mrs. Eli Lilly bought and restored an Indianapolis architectural gem ("The Little Wedding-Cake House". built in 1873) and gave it to the Diocese of Indianapolis as a conference place and a home for a city-parish curate.

• At the liquidation of the estate of the late Ethel Hilliard Carter, St. John's Parish, Dunkirk, Diocese of Western New York, received an additional sum, to make a total of \$16,000 bequeathed to its building fund.

• Anna J. Cooper, late of Los Gatos. Diocese of California (San Francisco), left to her former parish, St. Luke's, \$12,000; to her diocese, \$41,826; and to New York's Cathedral Church of St. John

the Divine, \$47,500.

• International Business Machines is giving to Kenyon College (Gambier, Diocese of Ohio), in five installments, \$50,000 to support an expanded mathematics honors program.

• The Episcopal Church Foundation (set up at 815 Second Avenue, New York City 10017, to receive and spend funds for special work) has established five special fellowships in graduate work for theological stu-

dents.

• Eleanor Rome, late of Ridgewood, Diocese of Newark (N. J.), left to the Rector of Christ Church Parish, \$5,000 (tax free), and to the parish, one-twelfth of the estate after personal bequests were paid.

Three members of All Saints' Parish, Ft. Worth, Diocese of Dallas, have bought life insurance policies which name the parish the irrevocable beneficiary (two for \$10,000 each, and one for \$7,000); the premiums count as charitable contributions, and so the benefactors may deduct from their income tax now part of the money they plan to leave the Church at their death.

 The children of Mr. and Mrs. Arthur McLain have given to St. Paul's Parish, Kansas City, Diocese of Kansas, in

thanksgiving for their parents' fiftieth wedding anniversary, a half-ton bell (its note is A) dedicated to St. Barnabas and depicting his martyrdom. Mr. and Mrs. McLain have given the parish, in thanksgiving for their children, a 500-pound bell (with a C tone) dedicated to St. Paul and showing his conversion. The belfry, timer, and ringer also are memorials (the belfry to Mr. Edward E. Batty)): Paul and Barnabas ring twice a day and for weddings and funerals, are heard up to five miles away.

Col. and Mrs. Edgar Garbisch added \$32,000 to the endowment fund of Old Trinity Church, Dorchester Parish, Maryland, which was sometime ago restored in memory of Mrs. Garbish's parents, Mr. and Mrs.

Walter P. Chrysler.

F. Ambrose Clark, Singer Sewing Machine heir and internationally-known turfsman (see "Burials"), of Woodbury, Long Island, left \$100,000 (his largest single bequest) to Christ Church, Cooperstown, New York, his old home parish, and \$25,000 to the Church of the Advent, Woodbury. (Years ago he gave a wing to St. Luke's Hospital, Manhattan, in memory of his first wife.)

TO BE A PRIEST

COMO O

ENCORE

THE PURPOSE of the Church is to change lives — claims a parish bulletin. It isn't really; the purpose of the Church is to offer worship and service to Almighty God. When that is done, good work and changed lives follow. The trouble with starting out to "change lives" and do "good works" is that we get the cart before the horse and try to begin something without really knowing why we are doing it.

In doing these things in themselves — helping the sick, praying for Aunt Emma, attending church — we so easily forget that it is because of God and God alone that we are doing what we are doing. So when a critic of the Church says to any active Christian, "I'm better than a lot of Christians I know — why should I change?" We sometimes give answers that will have to be unlearned before the real truth can get through to us about the actual basis of our lives.

We say to them, "Come to church for the good of your soul," or "Come to church for the good of society," or "Come to church and help defeat communism," and thus we unwit-

tingly teach that we can use God for our own selves, to defeat communism or to take away a sense of guilt or to try and improve society. These things are all true, but they generally come as a result of the worship of God and not as the reason in and of themselves.

So, again, the purpose of the Church is to worship God - to thank Him for all that He has done for you and yours, to acknowledge Him as your Creator and to satisfy that deepest longing that is within you. knowing that God is indeed God, the Almighty, Everlasting God of the entire universe. When we know that to the depths of our being, then the faults of the minister or priest and our fellow parishioners are not really very important, and we can forget the ridiculous and near blasphemous effort to change lives for the wrong reasons. When the question comes up in conversation with your friends, "Why worship?", we have Philip's answer in the New Testament, "Come and see."

In the light of God's awesome love for us, in the purity and reality of His Presence, human plans and programs and pretensions soon take their proper place and argument and persuasion is soon displaced by the overwhelming fact of love and understanding and the giving of selves to others in His Name.—Taddled by a parish priest from The Anglican Digest (and improved so greatly we decided to run it all over again).



SUFFERING

OT LONG ago, a young businessman was admitted to a hospital for the first time in his adult life. He was a "nominal" Churchman and appeared to be in good health; indeed, he took life and health for granted, as though he deserved them both. He was successful in his field and had well-provided for his wife and three small children. He had great faith in his ability to meet any difficulty, even after his physician reported that he had a cancer which no operation could remove.

At first he passed off other people's concern with forced frivolity and superficial conversation. When his priest came, he refused the sacraments because, he said, he had not been regular in attending church and

would not start to grovel before God because he was in pain. He was unaware that his endurance of pain was a source of pride, and that in accepting suffering on such terms, he was hardening a shell around his soul that shut out everyone else, even God.

The attempt to endure pain by his own strength left him very much alone and threatened to cost him his manhood and human dignity, for those qualities depend on a man's relationship with others. His self-imposed isolation cut him off from anything which gave his life and pain any meaning.

As weeks followed and his strength failed, the man grew angry and resentful of his inability to succeed again on his own terms. Many people prayed for him. Then, quite suddenly, as though he had recognized that without God his suffering was totally destructive, he abandoned his pride and asked for help; he received Holy Communion and Unction. His pain continued to increase daily but it lost its former importance; he began to speak of death, because it was part of his offering of his life to God. By accepting suffering, he surrendered his will and his life to God.

Many people use their suffering as a vehicle for hate or vindictiveness: some see pain as a punishment for actual or imagined sin: others use it to justify themselves, to manipu-

late others, or to get attention; but if the humiliation of illness is to be transformed into the growth of our souls, we must not dwell on our afflictions. We must rather seek Christ in the experience of pain and in the love and concern of those who tend us. Unwelcome suffering can cause a person to turn from himself to God: the voluntary self-denial of Christian discipline can achieve the same end. and make a person ready to offer his suffering, whenever it comes, to the glory of God. - A hospital chaplain; taddled from The Dallas Churchman

EVER READY

Few things in this world can be harder to cope with than the parishioner who welcomes the priest when he calls, brings him in for pleasant chit-chat, puts a trivial amount per annum into the kitty to keep up the connection, but never in any circumstances consents to join in the basic Christian duty of worshipping Almighty God or, at least, hardly ever. for he is likely to be right on the church doorstep when a baby is to be baptized or a body is to be buried. - The Church of Ireland Gazette.

LEADERSHIP

PVER SINCE the Apostles went out after our Lord's resurrection and ascension to preach the Gospel and establish the Church, certain men and women in every age have stood out among their fellows because they possessed the gift to lead. Saints and preachers, scholars and mystics, popes and bishops, laymen and women — the Church has moved forward in proportion to the way in which they used the gift to lead.

The gift of leadership is both dangerous and difficult: dangerous because of the temptation to use it to one's own advantage (more than one leader has failed because he was unaware of the subtle power of self), and because it is easy to make the wrong choice or no choice at all: difficult because if a leader takes a strong stand and rules with firmness, he is called dictatorial: if he tries to guide with the implements of representative government, he is thought weak and vascillating. Often it seems as though he can't win, no matter what he does.

As a safe-guard against the dangers and difficulty of leader-ship, the Church has the priority of Christ as the Lord and Master of all. Being men, both leaders and the led are subject to the weaknesses and failings of their race, and both need His

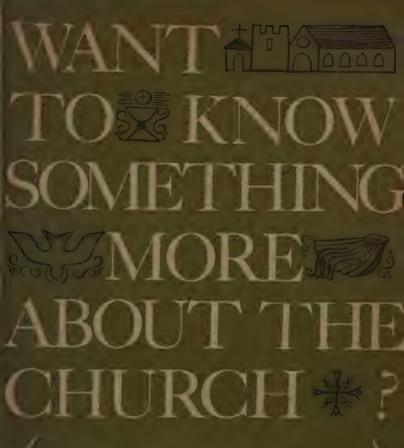
charity and patience, His wisdom and forgiving love. The only person who has a stake in what the Church is and does is Christ Himself; and it is only as we allow Him to catch the Church up in His love and power that mutual trust and unity of purpose can characterize its life. — The Dean of Seattle; taddled from Church Militant



TRAINING

F ALL the major Christian bodies the Church of England [and her daughter] probthe way of preparation for ordination. Few things would do more to improve the standard of the clergy and its members' equipment for their work than an extra year at their theological college. We believe that it is already apparent how much the Church has suffered from the attempts to meet the shortage of priests by accepting men for ordination after very brief courses. It would be unreasonable to require the older candidate to go through exactly the same training as the undergraduate or the young graduate, but we ourselves have seen only too clear evidence of the inadequacies of men accepted in middle age and sent to some small private establishment where they have apparently learned neither the doctrine nor the discipline of the Church of England.

We have detected in some quarters a tendency to disparage the spiritual training given in our theological colleges, on the grounds that the time-table observed and the books recommended for study do not correspond in the least with the realities of modern life. We recognize freely that a real problem exists. A spirituality for the second half of the twentieth century has yet to be developed, but the task will most probably be done by men who are versed in the classical spiritualities of the Christian Church, not by those who have firmly turned their backs upon all that has been written just because it belongs to ages different from our own. It is no condemnation of the permanent value of The Cloud of Unknowing to say that it was written in the fourteenth century. A man trained in the discipline of that book will be much better fitted to many a one trained in what passes for current Biblical or liturgical piety. - Taddled from The Preface of Crock-



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MONTH STREET

ACCORDING TO-

* The Bishop of Olympia (William Fisher Lewis, Bishop of Nevada 1942-1959), on informing his diocese that he was stricken with leukemia (a derangement of the blood-making organs involving excess formation of white or colorless blood corpuscles) and had but a few months to live: "For myself I bid your prayers, which I shall need as I have in the past. Beyond that I would ask a minimum of kind solicitude. One of the worst pitfalls of any illness is that it focuses attention on one's self. Please God, we have work to do together in whatever time remains, and I would not wallow in self concern and symptoms. So let me be sure of your kind anxiety without undue expression and go on with the things that really matter to Christ and His Church."

★ The Bishop of Aberdeen and Orkney: "The Provincial Synod is the supreme legislative body of the [Scottish] Church: it alone can authorize alterations in the canon laws or in the Prayer Book. (The College of Bishops may, in addition, use it as an advisory body when the bishops wish to take counsel with the Church on any

matter.) The Provincial Synod cannot sanction changes that are unacceptable to the Church as a whole. The bishops, like all the other members of the Church's clergy, promise to abide by the canon law of the Church and the Prayer Book regulations. They have no power to alter them or to grant dispensation from their observance. It is, in fact, their duty to see that they are kept."

* Studia Liturgica (an international ecumenical quarterly edited in Holland): "After a period of almost complete neglect the subject of Liturgy [the art and science of corporate worship] is being taught again in many theological faculties and

colleges."

* The American Exhibitor: "Once in three years, the Episcopal Church offers exhibitors a concentrated, easy-to-reach market for a wide range of goods and services. It is almost impossible to project a dollar and cents picture of the size of the market, but the value of Episcopal Church property reported in a recent issue of The Episcopalian amounts of \$1.477.651.822. It is easy to see that the operation and main-

tenance of a Church with this kind of investment in property is a major undertaking."

★ The Wayne State (in Detroit) University Chaplain: "Every baptized Christian is, in fact, a missionary. The mission field is just around the corner, in the heart of one's brother and. indeed, in one's own heart. If the Church cannot bring itself to understand that, surely it must face a painful death." * The Bishop Coadjutor of Louisiana: ""In St. Alban's Chapel at L.S.U., I offered the Holy Eucharist, with Collect. Epistle, and Gospel from page 268, for our departed brother in Christ. John Fitzgerald. A large group of students gathered for the service, sensing that we Christians have nothing better than this to do in every conceivable human circumstance." * A parish paper: "Your editor reads dozens of weekly parish newsletters. In September, October, and November, the editors' hearts heavily turn to thoughts of money. If the sample we have in our mail is trustworthy, a tide went out in 1963. Most Every Member Canvasses fell far short of enough to maintain the previous year's budget, and many congregations had not kept up their payments even to that. Worse than the financial situation, a certain joy is disappearing or fading in the Church.

The Lord loves a cheerful (liter-

ally: hilarious) giver; pray then that our hilarity may return.''

★ The Church of Ireland Gazette: "The very fact that a man is seen to be as regular as the town clock in his attendance at his Church may be just the sermon that the people next door need. Indeed, it may be the only sermon that the man next door really can hear."

★ The American Church Quarterly: "Too often the seminary is treated in the Church as nothing more than a priest factory, with the result that theology is the necessary intellectual activity of the Church, a form of knowledge and enquiry not only for the clergy but for the whole Church of God."

* A California housewife: "One of the happy accidents of my own life is that our marriage has been blessed with nine children. I did not consciously set out to fill the house, but now I know that it is a very good thing. One of the fringe benefits of a big family is that it gives me a gauge to the 'size' of others. Any doctor who blanches when I tell him that I have nine children is lacking in sufficient wisdom to treat me for even a minor infection." * The Melchite Patriarch of Antioch (in communion with

Rome and speaking at Vatican

II): "It is an error to say that

the Pope is the head of the Church. The Church has only one head — Jesus Christ. The Pope is the head of the College of Apostles. The primacy of Peter does not detract in any way from the power of the episcopate. Take heed: a dialogue with the Oriental Church will be impossible if we speak of the

CORRECTION CORNER

TAD should not have lumped all undertakers ("Ambush on the Styx," winter, A.D. 1963); some of them must be industrious, Christian gentlemen (one who advertises in the Pennsylvania Church News seems not even to wish to "direct funerals", but rather, humbly offers to provide the necessary services attendant to Christian burial from the church under the direction

of the parish priest). TAD takes nothing else back, however: present American funeral practices may be "what the average customer wants" but they could neither have grown up nor persisted unless somebody was making money from them, and the philosophy of life they imply is so maimed (like that of contemporary advertising) that the good men in the trade often show the damage of trying to be human while serving anti-human standards. Spokesmen for the trade (who must be embarrassing to any would-be Christian fellows) are trying to smear the simple, economical putting away of the dead with the label, "disposal," which reveals how little they understand what their critics are talking about: make that "reverent disposal" and it is an adequate statement of the purpose of Christian burial.

Holy Cross Press' little booklet, "Protestant Episcopal," sells for twenty cents, not for the dime mentioned in spring's TAD.

The Cathedral Church of the Diocese of Guilford (founded 1927, in the Province of Canterbury) began building in 1936, not 1963 as TAD stated last winter.

The Archdeacon of the Diocese of Birmingham (Pa.) declined his election to be consecrated Bishop of Northern Michigan: the special convention reconvened and (in seven ballots) chose the Rector of Christ Church Parish, Winchester, Diocese of Virginia, who also declined.

primacy of Peter incorrectly. The power of the Supreme Pontiffs must always be expressed as a ministry, never as a domination. The personal power of the Pope cannot be delegated in any way. It can best be said that the primacy of Peter is a grace from Christ, to which we would wish no harm to come."

★ The Superintendent of Culver School: "Discipline is essential to learning; without it there would be no stable path to intellectual growth and even-

tual maturity.

* An English priest: "Any revision of the Prayer Book ought to be the work of one man. working in conjunction with a small group of advisors but not under their heel. All those who have authority in the Church today are liable to have an apoplexy at such a foolish idea: everything now must be a committee decision such as will never do harm, even though it may do no good. I would like to remind everyone that Thomas Cranmer in one century and John Cosin in the next were the two men largely responsible for our existing liturgy. They were not autocrats out please themselves; they consulted others, and the opinions of others were respected; but their bold acceptance of responsibility gave to our liturgy the style and homogeneity which is its genius. (The New English Bible is the typical work of a committee — the most unrhythmic and one of the prosiest books that has been published in years.)"

★ Alan Paton author of (Cry, the Beloved Country, etc.):
"An offender must be punished: I don't aruge about that; but to punish and not to restore — that is the greatest of all offenses. If a man takes unto himself God's right to punish, he must also take upon himself God's promise to restore. There's a hard law — that when deep injury is done to us, we never recover until we forgive."

★ A Southern Ohio Churchman: "Several weeks ago, some of us attended the Twentieth Century Folk Mass by the Rev'd Geoffrey Beaumont. The celebrant had a good voice and knew his jazz: he had gathered a combo of six professional musicians and the result was excellent. It was, it seemed to me, jazz of the 1940's, as the American Folk Mass by Chicago's Ian Mitchell is in the Kingston Trio styleodd how the Gospel is always on top of the times while the people struggling to be relevant are always a decade or two behind. Both masses are lots of fun and not out of line."



ROCK

IN REPLY to St. Peter's confession of faith in Him as Messiah, the Christ, our Lord said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." St. Mark, St. Luke, and St. John each record St. Peter's confession of faith, but only St. Matthew records the reply. The important thing is the recognition that our Lord is the Messiah, not the privilege which came from it. According Papias, St. Mark wrote his Gospel from St. Peter's dictation, which means that St. Peter himself did not emphasize it in any

The symbol of a rock was familiar to the Jews, for it was used frequently both in the Old Testament scriptures and in Rabbinic literature. Isaiah, for instance, speaks of Abraham as the rock from which the whole Jewish nation was hewn. The Midrash, an ancient commentary, says of Abraham, "God is like unto a king who wished to build himself a house. He digged and digged, but in each place water sprang up and de-

stroyed the foundation he had dug. At last, he chanced to dig where deep down he came upon a rock (petra); then, said he, 'Here I will build.'

In the same sense, our Lord spoke of St. Peter as the rock. It was as though He had dug through the ruins of the unbelief and scepticism of the Jews until He struck the solid rock of St. Peter's confession of faith in Him, and knew it was upon that solid rock He could build His Church, Our Lord was not to build a new Church, but the continuing Church of the Israel of God. With St. Peter's confession there was something solid to build upon, and St. Peter's reward was that he was the first to know what his position would be in that Church - not just a doorkeeper, but an administrator, one of the foundations. The Apostles were the foundations and the later bishops were the stories added to the building.

The meaning of the word keys likewise would have been familiar to the Jews, for they spoke of the keys of teaching and disciplining. Our Lord once rebuked the Scribes and Pharisees for taking away "the key of knowledge" from those who would have it and thereby

shutting the kingdom of heaven against those who would come in..

To bind and loose were also terms well known to Jewish people, for they were used by the doctors of the law to forbid or permit certain actions about which there had been some question; they were also sometimes used with disciplinary measures such as excommunication. The Jews were taught that such decisions made by rabbis were acknowledged in heaven.

Our Lord, then, gave St. Peter, as one of the twelve foundations, a place of authority in the Church to teach and to discipline those who came into the Church. In that, St. Peter was the first of the band to know its members' future place and position in the Kingdom of Heaven; he was given a primacy of honor over the other Apostles, but there was no question of any primacy of jurisdiction, for that did not enter the picture at all. The Apostles, being Jews, understood our Lord's meaning.

We can see why in each of the Gospels St. Peter's confession of faith is faithfully recorded: that was the important part; that was where our Lord could begin to build His Church. We can understand, too, why only St. Matthew thought it necessary to give our Lord's reply — he was writing for Jewish readers. St. Mark, St. Luke, and St. John wrote for the Gen-

tiles to whom the Jewish terms would have been unfamiliar and have had no meaning.

We may also understand why the early Church fathers concentrated upon the confession of faith of St. Peter but taught that each bishop was supreme in his own diocese, and why over two hundred years passed before there was any question of trying to infer that our Lord had given a primacy of jurisdiction to St. Peter as well as a primacy of honor.—Taddled from The Australian Anglican



GOING CHURCH

WHEN YOU hear someone called a "good Churchgoer," forget it. There is no such thing. The Church is not a place to go to: it is baptized people who go places. Regularly they come together to worship. but most of the time the Church is out in the world, washing cars, selling insurance, making hospital rounds. You are often asked to bring people to church, and would be very unhappy if, when you did, the building was dirty or the priest unprepared. In what kind of shape is the Church that you take to everyone you meet, every day, and how well prepared is its minister - you? - Taddled from a parish bulletin



THE DAY Professor Lewis died I lunched with a man who told me that he distrusted clarity in belief. Perhaps that is a clue to a certain decline lately in Lewis' reputation as a Christian apologist: Lewis understood skepticism and the moods of doubt, but he was never at home with indecision, ambiguity, the self-harrassment of the modern Christian intellectual. He was too clear, too certain.

The nature of that certainty, however, is worth considering: it was about the reality of good and evil. Most unusually, he believed in goodness and knew what it was (and by "goodness" I do not mean moral rectitude). Lewis could convey the flavor of good, the "music and silence" of heaven which Screwtape so detested, the goodness of the fruit that Ransom ate in Perelandra, the planet of his novel which fought again the temptation of the parents of a race.

Perelandra is not concerned only with unfallen words: it reverts to the ancient Christian vision, the myth of the struggle between the powers of God and those of darkness. For Lewis it was not remote, not a question merely of Michael and his

angels battering the dragon down, but of our personal participation in the cosmic battle. St. Paul says, "We wrestle not against flesh and blood but against principalities and powers." The Prince of Darkness (however we conceive of darkness) is defeated not beyond time but in the affairs of men. The myths (and this not everyone appreciates) are not fictions. nor even pre-scientific explanations of things: they are patterns of reality. Ransom's great battle in Perelandra is Beowulf's battle against Grendel's mother, and St. George's against the dragon. Thermopylae and the Battle of Maldron, to say nothing of more recent battles in which men pitched themselves for what they conceived to be good against what they dimly understood to be evil. It is also the battle which Christ fought against death and won.

The certainty Lewis had was precisely the certainty we most need, and one which, though we may not know it, we already have: it is, that the issue of our struggle is already decided; the Kingdom of God is neither created nor won by our efforts—what we have to do is to enter into a world already ours.

Some things were indeed outside Lewis' range. A don I know once told me that Lewis was puzzled not by sin but by how Christians would wilfully go out of their way to sin: "I

said to him, 'because they enjoy it,' but he found it odd.' That story is the measure of his innocence.

Nevertheless, he was not ignorant about misery, of those facts in the human condition which make it almost intolerable to submit to God. His pseudonymous book. A Grief Observed, is one of the few modern ones which even begins to enter into a really Christian understanding of suffering. It faces the question put by the prophet and so resolutely avoided by the modern Churchman. "Shall there be evil in the City and I the Lord have not done it?" (The book is the record of a struggle for obedience during Lewis' own grief after the death of his wife.)

We need its lesson in our present difficulties, that Christians do grow up in the Faith and by means of faith. How do we know that the apparently superficial certainties of the people in the pew (whose shallowness causes us such anguish) is not the means to them of a deeper if inarticulate faith?

The last time I saw Professor Lewis he had come as near to death as any man can without dying, and he talked with absolute serenity not only about that, but about something (to me) more terrifying. His disease had produced hallucinations, a loss of the conscious control of reason. I said that was one loss I could not forgive the Lord. "Oh," he said, "but one doesn't have to." I do not find much to distrust in that kind of certainty.—Taddled from Prism

PARISH SCHOOLS

THE DIOCESE of Dallas has 1.24 schools connected with its parishes and missions. They range from pre-school through the ninth grade. All are trying to become or continue to be academically sound institutions of education. Whether or not they are religiously sound is an-

other question.

Lesser reasons for a parish to establish a school do exist and often play a larger role than is generally recognized: parents want to separate their children from "the rougher elements" in the community, or desire their offspring to be prepared for "the right college." Such motives may be legitimate where the public schools have fallen down in discipline or academic standards, but where they spring from snobbery the parochial school is subverted to something less than a truly Christian in-

The major reasons for parochial schools — to provide sound education and spiritual training — are intertwined and

must be discussed together. In Are We Holding the Devil's Coat?, two priestly critics of secondary education write, "From the Christian perspective, it cannot be doubted that a man's soul is more important than his brain. The Church cannot afford to be misunderstood on that point: it must be made as clear as possible to both parents and students that a Church school is concerned first and foremost with the inner life of the soul and then second with the capacity to think and reason. The question ought to be advertised for all to see - 'What price college at the expense of salvation?' Church schools must very plainly offer religious training in education, not just education with religious over-

The schools of this diocese seem indeed to be placing a satisfying percentage of their graduates in the colleges and universities of the nation (perhaps the circumstances that their students come mostly from homes in the upper reaches of society and salary has something to do with it), but any accompanying substantial religious training oftentimes eludes the most careful observer

Certain pitfalls must be watched if Church schools are to serve the Church. One is the faculty. Teachers must know and be committed to the Christian faith, preferably as the An-

glican Communion has received it. All too often, the temptation is to settle for less, with the result that the atmosphere of the parochial classroom is as secular or moralistically "the religion of Main Street" as the public school classroom. (We know of one school in another diocese which has faculty members hostile to chapel and religion — the intellectual and social atmosphere is rarified but religious immaturity makes the tone of the place arrogant and shallow.)

Another pitfall is the naming of the school; too often the temptation is to delete the name of the parish or mission so as not to put off potential non-Church or even non-Christian enrollment - particularly if the vestry or school board sees a chance to augment parish income. The same temptation operates another way when the school's allegiance to the Catholic faith and the historic Church is quietly played down or forgotten in order not to offend unbelieving but paying custom-

If we are to be true to the Church school's primary reason for existing, to root all knowledge and endeavor in the Christian faith, we must be straightforward and honest from the very outset in letting the truth be known about our purposes, and then follow through in all aspects of our parish school's life. To quote again, "Given a

serious and realistic approach to the problem, we dare to believe that the minds and hearts of both students and parents are open to a deeper and more fundamental grasp of the truth."

—The Diocesan Director of Education; taddled from The Dallas Churchman

NO ZIP

Called New English Bible reduces a sacred epic to the level of a feature story about the adventures of a troublemaker. Grace and pithiness have given way to commonplaceness. The Authorized Version's "Flee to the mountains" becomes "take to the hills," "evil" becomes "harm;" "the face of the earth" becomes "the whole world over." The general tone of the NEB is bookish, and it makes the people and events seem more remote than they used to be.

"Go ye into all the world and preach the Gospel to every creature" dwindles into a prosy "Go forth to every part of the world, and proclaim the Good News to the whole creation." The former can be imagined stirring a crowd; the latter can be imagined only posted on a bulletin board.

Some readers take exception to such criticism on grounds of clarity. They agree that the Authorized Version is a literary masterpiece, but believe that it is unintelligible to modern readers. The point is well-taken, but the NEB is merely pedestrian in style. The truth of the scriptures cannot be expressed in the polite language of a modern committee. The essential elements of the story of Christ are supernatural. Nor were the witnesses of the Resurrection graduates of Oxford or Harvard. St. Luke says in The Acts of the Apostles that Peter and John were "unlearned and ignorant men." Other witnesses were fishermen and artisans; they must have spoken vigorously in the language of practical people.

The Authorized Version is a masterpiece not only because of the felicity of the words and rhythms but also because of the vividness of the imagery. The temperate tone of the NEB does not recapture the spirit of a book that is dedicated to spirit. The New English Bible has lost touch with the origins of the Christian faith.—Taddled from The New York Times

DIVISION

PARISHIONERS divide in three ways: parish shunners, pay richioners, and parish owners. Don't stay away; don't just send money: consider the place yours, and pitch in! — A parish paper

WE RECOMMEND

To joyful cooks (or friends of such good people), The Saint Mark's Cook Book prepared by the women of the parish in Mount Kisco, Diocese of New York. Many parishes have produced a cook book; the one in hand is a good example and sets a good example, particularly in the thirty-some pages of seafood and egg dishes suitable for Fridays, Lent, and the Ember Days. Most of the receipts (the book prefers the old-fashioned word) are easy, there are everyday things and many surprises (lots of wine cookery and spices), and everything sounds tasty. Most of the entries have the personal touch of experience (each is signed) and are the product of the love of good food rather than of some manufacturer's desire to sell flour, potato chips, or whatever. We wonder, though: did Mrs. Ritt mean to leave beaten eggs out of her Welsh Rarebit?

Charles Williams' The Descent of the Dove. Charles Williams was a great man. He was, above all, a great poet (although his poetry is even more difficult to get accustomed to than the rest of his work; read it aloud and you will hear the sense.

even if you don't take it in): but his two greatest single works are Witchcraft and The Descent of the Dove. The latter is an angel's-eye view of Church history. Difficult as it is in parts, he who reads it will learn more of what the history of the Church is about than he will from a hundred other learned tomes. (It is also, with W. H. Auden's introduction, an excellent opening into Williams'

work and thought.)

Do not, if you have not read Charles Williams before, be put off by the language. The words are simple, and form a simple net, but when you begin to pull in the meaning they've caught, your mental boat may swamp from the living weight of it. Dorothy L. Sayers, in an essay called "Creative Mind" (in Unpopular Opinions) discussed the use of language and the impossibility of ever finding words (especially for religious subjects) which do not immediately become festooned with overtones and undertones. Charles Williams' peculiar compression and turn of phrase irritates many and is difficult for all. but he does succeed brilliantly in discussing age-old problems

through freshly illuminating language. "The Way of the Affirmation of Images" and "the Way of the Rejection of Images" are not very handy synonyms for "Catholic" and "Protestant" nor do they mean exactly the same, but Charles Williams can use them to make you see more of the real debate between the two concepts (and its futility) than you have ever noticed before.

It is useless to go on writing about the book; it is there to be read. I finish by quoting a passage which can apply to Williams' own methods: "Such a method has the same dangers as any other; that is, it is quite sound when a master uses it. cheapens as it becomes popular, and is unendurable when it is merely fashionable. So Augustine's predestination was safe with him, comprehensible in Calvin, tiresome in the English Puritans, and quite horrible in the Scottish presbyteries. There is no way of saying these things; even Francis of Assisi has produced, unintentionally, circles of hopeless bathos. All we can hope is that we may, by grace, recover different modes as and

when they are most needed." Charles Williams' mode is certainly needed today.-Taddled from Prism. (Order from Meridian Books, 2231 West 110 Street, Cleveland 44102; \$1.55. paperback — Witchcraft, same

price, same format.)

Glanville Downey's three contributions to the University of Oklahoma's "The Centers of Civilization Series." Mr. Downev is a Christian gentleman and scholar whose graceful writing is rooted in his digging both in the soil and the original documents of his subjects In Constantinople in the Age of Justinian, Antioch in the Age of Theodosius the Great, and, most lately, Gaza in the Early Sixth Century, he shows Christian civilizations in perspective and practice in a style as easy and warm as letters from a traveling friend. The book on Gaza is the only up-to-date account in print of the much-and stilldisputed city, the residence of the Philemon to whom St. Paul wrote. All the small volumes are attractive pieces of bookmaking. (Order from the University of Oklahoma Press. Norman, Oklahoma; \$2.75 each.)



It is a great grace of God to practice self-examination; but too much is as bad as too little, as they say; believe me, by God's help, we shall advance more by contemplating the Divinity than by keeping our eyes fixed on ourselves .- St. Teresa

BONDS

FTEN in the summer months I walk in and around the Cathedral of Christ Church. Canterbury, where it is my joy to greet fellow Anglicans from every continent-men and women who are conscious that Canterbury is to them a mother and the symbol of their unity. After all, the Anglican Communion is not a "denomination". it is not a "confession": it is a number of provinces and dioceses of the One, Holy, Catholic Church of Christ, linked together by bonds which God in His providence has given to them: the Prayer Book existing with certain variations in every one of the Anglican Churches, which provides them with a rule of faith and worship that is Catholic and scriptural; the ministry of bishops, priests, and deacons

If your birthday falls between the last summer Ember Day, 23 May, and the last autumn Ember Day, 19 September, you may wish to renew your subscription to The Anglican Digest. (See the convenient form in this issue.) The suggested manner of renewal avoids expensive and often annoying solicitations. Happy Birthday!

handed down from apostolic times (the bishops as Fathersin-God are a bond of continuity down the ages and of unity across the continents); and the See of Canterbury, a symbol of our unity with one another. They are the bonds which unite us in a family that reaches across nations and races: the last of them is no more, and no less, than one of the providences of God in history: the others are among the marks of Christ's One, Holy, Catholic, and Apostolic Church.—The Archbishop of Canterbury; taddled from Pan Anglican.

HOLY COOK

T ONG BEFORE Popeye was as-L sociated with spinach, the Blessed Virgin Mary was. A recipe attributed to her by legend spread over Europe during the Middle Ages. Authentic or not. to picture our Lord's mother at the stove usefully reminds us that her Divine Son was true Man as well as true God, and in all things was tempted as we are. ("Eat your spinach!") The recipe: take six quarts of fresh spinach and carefully remove the heavy stems. Boil it for five minutes, no more, then drain. Place three heaping teaspoons of butter in a frying pan

and melt it. Chop up four cloves of garlic and put them into the melted butter; fry them over medium or low heat until they are slightly brown. Mix the drained spinach with the butter and fried garlic. Salt and pepper to taste. Originally, the spinach was then pestled to a puree: today you may take your food grinder and pass the spinach through it to make the puree. Serve as a vegetable or as a main dish with bread and butter. In France and Belgium, a little nutmeg is sprinkled over the top, but it was not so, in the original recipe.—Taddled from a parish paper

************** STAR QUALITY *************

Most people nowdays seem concerned with the art of putting on an act, to show off what they are, and perhaps even more, to seem to be what they are not. They appear to be so taught at school, where education is a long exercise in self-expression and where they are encouraged to make speeches and give opinions as soon as they can talk.

The tendency seems to be creeping into the Church. We are often told that the Church needs some strong TV personalities who can "put themselves across" and garner some of the

popularity at present squandered on much-married film stars, popular singers, and glib politicians.

The thing could be done, but success would mean only that religion had become only another insignificant form of exhibitionalism. What we really

REMEMBER THE CHURCH IN YOUR LAST TESTAMENT

need on television and in the pulpit is sober piety that is concerned with reality and not with appearances. What we want is holiness; if we have got it, it will tell its own story — if not, no amount of "personality" will do in its place. We don't want the listener to think, "What a clever man!" — we want him to see the reality and the urgency of God and prayer. — Taddled from New Zealand's Church and People



L AST SUNDAY, only one member of the congregation had the courage and forthrightness to tell the priest that he had preached ten minutes too long—another point in favor of permitting members of the clergy to marry.—A parish paper

UNORIGINAL SIN

BECAUSE there is no direct historical evidence concerning Adam and Eve, some people believe that we must abandon any idea of a Fall and of original sin:" but the essential doctrine of the Fall was not based on the third chapter of Genesis in the first place. It arose out of the facts of human experience as described by St. Paul in his Epistle to the Romans (7:15ff).

Our Lord made no reference recorded in the Gospels to the Fall of Adam; nor did He make any suggestion as to how sin came into the world. He was primarily concerned with the facts of experience, that we are all sinners, needing repentance and redemption. He did not speculate about sin's origin.

Christianity ultimately adopted the Adam theory; in the New Testament, its sole authority is St. Paul, who seemed to take it for granted. He did not, however, read into the Genesis account the grandiose theory of "original righteousness" which conceived of Adam as morally and intellectually perfect; but he clearly thought Adam's transgression had brought sin into the world, although there is in St. Paul no doctrine of "original guilt." that is, that we are responsible for the sin of Adam. The New Testament teaches, then, that human nature is "fallen," but it has no doctrine of "original guilt" or total deprayity as in Calvinism.

Most of the traditional teaching originated with St. Augustine, and his more exaggerated doctrines were based on mistranslations and misinterpretations of Holy Scripture; his views were not held by the earlier Fathers.

The early Eastern Fathers usually allegorized the Paradise story: they had no exalted view of man's original condition. They regarded the results of the Fall largely as a moral weakness or handicap. The early Western Fathers for the most part took the Paradise story literally, but until the middle of the fourth century their views about man's original condition were fairly compatible with the Eastern.

St. Augustine explained the seminal identity of the human race with Adam like this: just as I.evi was spoken of as in the loins of Abraham when he paid tithes to Melchizedek, so we were all in the loins of Adam when he fell. We all sinned in Adam and are equally guilty with him. From that hopeless condition only God's grace can rescue us. and in Baptism the in-

HILLSPEAK PIMENTO CHEESE SPREAD

Grate one ten-ounce stick of Kraft extra sharp Cracker Barrel cheese or (21/2 cups of any stout natural cheddar) into a mixing bowl. Add one four-ounce can of pimentos (mashed with a fork) and the liquid, one teaspoon of garlic salt, and one-half cup of Miracle Whip salad dressing. Let the mixture stand until it warms to room temperature, then beat it at high speed with an electric mixer until it is smooth and creamy. Some Hillspeakers prefer it spread between slices of white bread with crisp lettuce; diet-watchers and others prefer it on cracked wheat and other dark breads.



herited guilt is removed. Those who have not been fortunate enough to be baptized are of necessity eternally damned, though infants who have not committed "actual" sins will receive

a milder punishment.

This forbidding theory (which makes men responsible for an act they did not commit) is happily not the view of Holy Scripture or of the earlier Fathers, but it has profoundly influenced practice and theology in the West. St. Augustine thought he had scriptural authority, but of the three New Testament texts upon which he based his argument, the first (St. John 3:5) is not relevant to his point, and his unfamiliarity with the Greek of the New Testament (he says in his Confessions that he dislikes Greek) led him astray in the other two texts.

His interpretation of Romans 5:12 was based on the Latin mistranslation, " in whom all sinned," where the Greek says, "because all men sinned." (St. Augustine interpreted whom to refer to Adam.) Ephesians 2:3 was also misinterpreted by him to refer to our being born in guilt, whereas the Greek and Hebrew idioms used by St. Paul refer to the "actual sins of adults. Thus, St. Augustine's supposed New Testament authority for his doctrine of original guilt is not there at all.

The chief Anglican test of true doctrine in Holy Scripture. and in deciding what may be the Anglican Communion appeal to the early Fathers and the first four General Councils. We are committed to the view that humanity is now a fallen humanity, but we are not committed to the view that Genesis 3 is an actual and historical account of the Fall (we are

however, committed to the view that it is an accurate statement of the human condition). Emancipation from the extremer views inherited from St. Augustine, and based on a misreading of Holy Scripture, is long overdue in the West.—Taddled from The Anglican



GOOD ADDRESS



A FAITHFUL priest thinks little of the surname that he bears: It belonged to all his fathers, and is no more his than theirs. His Christian name's the one a cleric really feels he owns So name your man in full — The Reverend Jonah Jones.

Archdeacons follow in the steps of Cuthbert's master, Bede, Who kept the Church's records straight and sowed the goodly seed:

And as they copy carefully those things he used to do.

They take his title with them, and are "Venerable," too.

It used to be the custom, as in Trollope's works we're told, For the Dean of a Cathedral Church to be extremely old: And as old age is honored by barbarian and Greek.

A Dean is Very Reverend because he's so antique.

When you're looking out for Bishops to head the Dioceses.
They must be very tactful if they wish to keep the peace:
So they are chosen out of those unusually bright
Thus their degree of "Reverend" is obviously "Right."

Archbishops are such rarities, it's always hard to know
Just how you should address them to be polite, anad so
Remember in our hierarchy, they hold the highest place—
"Most Reverend" is the title that's most fitting for His Grace.

-J.E.C., in the Diocese of the Upper Nile (now the Diocese of Mbale) the Church of Uganda and Ruanda Urundi

STICKY

BEING a long-time lover of Br'er Rabbit and being already in the ecclesiastical briar patch, I feel impelled to take a swing at the tar-baby (TAD for winter 1963, page four).

I fear nothing more than a bureaucracy, but feel certain that we are developing one. C. Northcote Parkinson is very funny when he writes about economic ills of our society and government: one has to joke about such matters to keep from crying. Work does indeed expand to fill the time available, and a bureaucratic staff creates more than enough work to keep itself expanding rapidly. I spent the first five years of my priesthood drawing part of my salary from one of our largest urban dioceses (which has a bigger staff than the National Church ought to have) so I myself have seen the beast grow.

Of course the "Mutual Responsibility" bit drags in more executives. Lambeth got us started with one and, although he has been a fine fellow, from here on in we are going to have to fight tooth and nail to follow the all-purpose advice of my high-school-aged sons — "Kill it before it multiplies." Otherwise, multiply it surely will.

There is much merit in the suggestions of the Bishop of Bethlehem: certainly it is long past time that we recovered from the period of the colonial vestry. I do not agree with TAD's suggestion that the bishops should handle all funds — what a spawning ground for a rapidly-multiplying bureaucratic staff that would be!

The real solution to the problem of finances would be a wholesale conversion of the clergy to the concept of holy poverty. A recent letter in The Living Church made the point: every bishop and priest lives on charity, the charity of his diocese or congregation, and it is high time that we began thinking along those lines. Most of us waste a sizeable portion of our parochial budgets on trivia.

Now I have both feet stuck!

—A parish priest; taddled from a letter.

UNITY

THE GOVERNMENT of Uganto our Church and say: there, in our country—in the north, the south, the east, and the west, is one fellowship of men and women who have grown out of their divisions—a centre and core of unity for the nation. If the Government could say that, they would listen to the word of God more than they do."

The Archbishop of Uganda, in New Day



TWENTY years ago, the III Bishop of Western Michigan began the work at St. Francis' Church, Orangeville, with Neighborhood House, a social service to the migrants who worked in the onion fields. They were all of them fundamentalists, mostly Baptists from farther south; nobody for miles around had ever heard of the Episcopal Church.

In due time, and over the protests of some "experts" on rural work, a mission was established on "strictly Church" lines. The erstwhile Baptists took to the Church with ready zeal; then the newly-arrived Mexican laborers (many of whom are now permanent residents in the area) made St. Francis' their "church home" without qualms. Today St.

Visitors should not be too critical of the arrangements in the little church. Discrimination in decor is not the vicar's strong point. Everyone gives old church furniture to Orangeville: it is accepted with sincere

Francis' Church is the heart of

a thriving rural community.

and hearty thanks. Here a massive black oak chair with machine carving, there a tiny pine lectern, a chromo of Our Lady, the altar (it must have been someone's library table!) — it is all put to exuberant use.

For the full effect, visit St. Francis' for the celebration of the Eucharist in Spanish on Saturday morning, or for the deanery procession on Rogation Sunday. Meet the people, the grandparents, the little children - they'll all be there. They love the Faith, they love the worship, they love the discipline. The parishioners tithe; the families pray and read the Bible together daily in their homes; they give generously to the poor; and they work hard in physical labor for the Church and are happy to do it. They think that is the way Anglicans are - fortunately, the place is somewhat isolated.

Drop in when you are in the neighborhood. You will find it without difficulty: just about two-thirds of the way from Southern Ohio to Fond du Lac.

— Taddled from His Dominion

FRIEND from South Wales, one of the thousands of visitors to Bangor's cathedral church every summer, paid our ancient shrine a rich compliment when he said. "I have fallen in love with your little cathedral church. It is a holy place and it did me good to say my prayers there." As a building, the mother church of our diocese is not pretentious, but as we have so often been told, it has dignity and character. Its architecture and memorials witness to its faithful history. Moreover, it is indeed holy, and that not only because it was set aside for the worship of God, but also because praise and prayer have risen within it for over fourteen hundred years. It is also here that Deiniol [Daniel, first known Bishop of Bangor | set up his altar at least a half-century before St. Augustine came to Canterbury. The primary function of a cathedral church is not to be a museum, but to be the praying heart of the diocese. The interior of the church must be so ordered, and such literature must be provided, as will help all who come there to realize the instant claim of prayer. It must be a place where souls can know the peace of God.

It follows that therein must be offered a pattern of holy and

reverent worship. In its services it must exemplify how dignity and beauty inhere in true worship. Moreover, the dean and chapter of the cathedral church should be available for spiritual consultation, guidance in divinity, and the furtherance of evangelistic endeavor in the diocese. Indeed, a stream of healing power should issue from the cathedral church. All causes and concerns that are of importance to the parishes within the diocese should be mentioned at the altar, and from the pulpit should be proclaimed the gospel of hope and redemption that alone can bring peace and unity to our sundered, despairing world. The cathedral church should be a place of sanity in a troubled world.

We are coming to grips with those principles and aspirations, and we stand in need of all the help that can be given. It will not be easy to effect the transformation we desire, and to establish the conditions under which the cathedral church can render its best service to the diocese; but as John Elliot. the Apostle to the Indians. maintained, "Prayer and pains, through faith in Jesus Christ, can do anything." — Taddled from The Bell (The Church in Bangor, Wales)

GENERAL SEMINARY: AN ENGLISH VIEW

An English Ordinand studying for Holy Orders at the College of the Resurrection, Mirfield, not long ago spent a year at General Theological Seminary in downtown New York City. Some of his impressions follow.

PENERAL is the oldest semi-G nary in the Anglican Communion (in England, of course. Oxford and Cambridge have for centuries provided training in theology, but are not institutions devoted exclusively to the training of ordinands); it was founded in 1817 by the General Convention of the American Church, when New York was still a small town at the bottom of Manhattan Island. The Seminary was in the country outside Greenwich Village amidst apple orchards and other rural delights. Today, it is in the heart of the city and the area about its site in Chelsea Square is poor, dirty, and corrupt.

The 200-odd students at General are free to go and come as they like, even overnight and for weekends, provided they attend lectures. The majority do not let such opportunities prevent them from working reasonably, but the world is very much present. Obviously, the situation is not very conducive to a life of withdrawal. The human misery all about, how-

ever, is as much goad as distraction: the great movement of recent years to bring the Gospel and the Church alive in "urban parishes" was inspired at General.

A good deal of time and energy at the Seminary is given to practical training in New York parishes. In addition, during the long summer vacations, seminarians are required to undertake something that will give them practical experience valuable for the priesthood. Part of the reason for the great emphasis on practical training is that many deacons will go to sole charge of mission churches, often at a considerable distance from any priest. Since such men are required to undertake in effect almost all the functions of a priest, there is a definite trend in the American Church towards cutting down the length of the diaconate and even to make men deacons in their last year at seminary so as to provide priests more quickly to administer the sacraments in mission churches.

The academic level of General Seminary is potentially high. The faculty is now at its best for a long time. There is a superb library containing some 130,000 volumes and with very extensive resources for research. General's lectures, however, do not produce as good results as they might because there is so little time and opportunity for real critical study outside the lecture room. At least fifteen hours a week are spent in class in addition to time consumed by required reading, weekly essays, and term papers. Students write a great deal on a great many subjects, but have little time or energy for thinking in depth. At the graduate level, such criticisms do not apply, and there General excels.

The great weakness of General Seminary is in spiritual training. Considerable pressure is brought to bear to produce academic results and a moderate discipline is in operation to that end. There is, however, no pressure or discipline applied to spiritual things. The Holy Communion is celebrated each morning, but the effect, for some, is dignified but dull. The Dean is himself a great man of prayer, but he does not believe in corporate rules about prayer and worship. Nor does the American Church generally, which would interpret the introduction of any rules as meaning that General had become a

"monastic institution." General men are left to grow spiritually on their own, but one of them said to me ruefully, "I guess I just haven't grown." That is widely true and inevitable when there is neither any discipline nor any corporate tradition nor any thorough-going instruction about prayer and worship, but only occasional exhortation.

Certainly there are exceptions; some men do fully understand the principle of living by rule, and are laying a real spiritual foundation for their priesthood, but a majority seem roughly to conform without any real comparison or any firm basis of prayer, and one strongly suspects that a number scarcely



pray at all. It is not that there is any denial of the primacy of prayer, but simply a failure to work it out in practice. Many of the men realize their failure but feel lost without effective practical guidance. Guidance seems indispensable when much of the American Church is deficient in spiritual things.

General Theological Seminary has many excellencies, but the first things do not come first.

—Taddled from The Bulletin of the General Theological Seminary

BURIALS

Emily Boswell Tyson, 90year-old widow, who until last year was at every Sunday and Thursday morning Eucharist and who left seven grandsons singing in the parish choir; from St. John's Church, Norristown,

Pennsylvania

Marcellus Hartley Dodge, 82, long-time Chairman of the Board of the Remington Arms Company, who at 26 married the daughter of William Rockefeller (brother of John D.) when he had only \$60,000,000 (a newspaper called them the richest young couple in the country) but who did well in a variety of businesses and became independently wealthy; who was active in the affairs of Columbia University, which received many of his (often anonymous) benefactions: from Grace Church, Madison, Diocese of Newark (N.J.).

Roswell Magill, 68, an Undersecretary of the Treasury for Franklin D. Roosevelt, a leading tax authority (author of Taxable Income, 1945) since inaugurating the first course in federal taxation at Columbia Law School in 1924 (at which time friends told him, "It's a dying subject: taxes are going down"), and one of the foun-

ders of the non-profit Tax Foundation which dispenses free advice: from the Church of the Resurrection, Manhattan.

Irénée du Pont, 86, last survivor of the three brothers who built the family explosives business into one of the world's largest chemical companies (cellophane and rayon were developed during his 1919-1926 turn as president) and whose great - grandfather. Eleuthère Irénée du Pont de Nemours (with his father, brother, and their families, refugees from the French Revolution) began it all in 1802 with a black powder plant on the banks of Delaware's Brandywine River: Irénée, head of the development department before his presidency, sparked the company's diversification program - today du Pont makes 1,200 things other than explosives, including nylon: 300 du Ponts (among them, his 35 grandchildren) gathered to celebrate his eightieth birthday, two years before he finally retired as a director of the firm; from Christ Church. Greenville. Diocese of Delaware. Mrs. Elia Kazan, 56, wife of the stage and film director and a playwright and theatrical

William Proctor Remington, 84, at his death, the American Church's senior bishop (Suffragan of South Dakota

personality in her own right;

from St. Clement's Church.

1919, Bishop of Eastern Oregon 1922, Suffragan of Pennsylvania 1945-1951); in La Jolla, Diocese of Los Angeles. ★ Simeon Arthur Huston, 87, Il Bishop of Olympia (1925-1947); from St. Mark's Cathedral Church, Seattle.

Mrs. Norman Spencer Binsted, widow of the III Missionary Bishop of the Philippines; from Christ Church, Georgetown, Diocese of Washington

(D.C.).

Humphrey E. Doulens, 56, one-time circus worker and newspaperman, whose ingenuity once earned him an exclusive interview with singer Grace Moore and a surprise pointment as her personal manager and who went on to represent (among others) Lily Pons. Gladys Swarthout, Dorothy Kirsten, Robert Merrill, Hildegarde, Marlene Dietrich. Lillian and Dorothy Gish, and Fave Emerson (he also co-produced the 1958 Mary Martin personal appearance tour of North America); from Trinity Church, Norwalk, Diocese of Connecticut.

No David Edward Gibson, 97, priest (ordained at age 55), founder and, until 1956, Director of the Cathedral Shelter, Chicago's welfare agency on the West Side; from St. James' Cathedral Church, Diocese of Chicago.

cago

Sister Martha Mary, 71, one of the first babies taken into the

Bethany Home for Girls at the Glendale, Southern Ohio, Mother House of the Community of the Transfiguration, who went through high school at the Bethany School, and, after several years of asking (the Mother Foundress had thought her too young) was admitted to the Community to become a beloved teacher; from the convent chapel in the fortieth year

of her profession.

Charles H. Blair, 88, last surviving grandson of the founder (in 1865) of Cornell University, for which school he starred in varsity baseball and where, in 1894, he agreed with some fraternity brothers to meet for dinner every five years for the rest of their lives (seven were alive in 1955 but only Mr. Blair could appear; it was the last reunion of what had become famous as the 1900 club, after the date of their first post-graduate meeting); from St. James' Church, Manhattan,

Archibald E. Peasland, 74, who went to work at London's Church Times in 1903 as an office boy and retired in 1952 after 24 years as General Manager; from Christ Church, Totland Bay, Isle of Wight (Diocese of Portsmouth, Province of Canterbury).

Albert Masferré, Sagadaborn son of a Spanish father and an Igorot mother, one of the first Philippine - educated Filipinos (with two others) to

SUMMER BIRTHDAY GREETINGS!

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receive Holy Orders (1939), who was one of the two priests free during World War II to minister to the thousands of Churchmen in the Mountain Province (all American priests were interned), and who lately had been an instructor in ascetics and liturgics in St. Andrew's Seminary, Quezon City: from the seminary chapel.

Robert George Tatum, 72, priest, who, as a missionary in Alaska, topped 1,200 miles of hiking behind dog sleds by joining the first party (1913) to reach the top of Mount McKinley, North America's highest peak; in Knoxville, Tennessee. Mrs. Robert Livingston Stevens, who as Grace Vanderbilt was one of America's leading heiresses (she was reported engaged to Prince George, later King George VI, of England); from St. James' Church, Man-

Grafton Stiles Wilcox, 84, Illinois-born newshound whose nose and catch led him to Washington (there sixteen years - and friend to every President of the USA from Grover Cleveland to Franklin D. Roosevelt), and New York City (ten years Managing Editor of The Herald Tribune): from the Church of the Ascension. Mount Vernon. where his father was once curate. Shirley Hall Nichols, 79, Bishop of Kyoto (The Holy 1926 to 1940, when World War

and assignment as Bishop of Salina (now Western Kansas) until 1955; from St. James' Church. Upper Montclair, New Jersey. William F. Battin, 85, former Treasurer of IBM, who started out as a delivery boy in Toronto, Canada: from St. Thomas' Church, Manhattan, Richard Runkel Emery, 54, President of the Church's Sixth Province, in the thirteenth year of his consecration as VII Bish-

II sent him back to the States

op of North Dakota, following the collision of a station wagon and passenger train in Grand Forks (a priest and three others were also killed): from his cathedral church in Fargo.

* Frederick Ambrose Clark, 83. sometime steeplechase rider, racer and breeder (Long Islanders of forty years ago remember the four-in-hand coach he always drove to race meets), who rode to the hounds (often with the Prince of Wales, now the Duke of Windsor), and whose lawyer - father (later president of the firm) was so well paid in Singer Sewing Machine stock that he left thirty million dollars to each of his four sons: from Christ Church, Cooperstown, New York (Diocese of Albany). (See "Will & Deed") Raymond Perry Rodgers Neilson, 82, portraitist and still-life painter and academician of the National Academy

of Design; from St. James'

Church, New York City.

FACSIMILE

A LAN PATON, the South African Anglican and author. says that Communism or Islamism, despite their gains on the awakening African continent. are not the real enemies of Christianity there, but rather what he calls "pseudo-Christianity": "Pseudo-Christianity always prefers stability to any change, elevates the law above justice and serves expediency rather than love. We must face the fact that at least in southern and eastern Africa many people have come to identify the Church as a sort of protector of the privileged, and they may therefore turn away from it when

they are liberated." He might have added that the rejection he warns of has already happened in Britain and the Americas, where people "liberated" from low wages and social position by the industrial revolution have turned from pseudo-Christianity to the unformulated religions of Humanism and Secularism (of which Communism is only a rigorously worked-out example) and where the Church in many places has kept its numbers and budget intact only by drifting with the crowd into materialistic approaches and assumptions. — From Western Massachusetts Pastoral Staff

MAKES-THE-HEART-GLAD DEPARTMENT

"My husband is a seminarian, and we are in that familiar condition for seminary families — expecting an addition. A short time ago, we got tired of chewing on each other out of sheer exhaustion and I quit my job a month early — funds or no funds. Two days later we received a registered letter from good friends who are far from opulent; it contained a certified check for \$300. Well, as Bishop Temple recommended, we did not stop praying long enough to decide whether or not it was a 'coincidence' — but 'all things come of Thee . . .' We are glad to be able, finally, to share some of His bounty with Hillspeak. Our small, uncertified check is enclosed."—Taddled from a letter.

CALL YOUR PRIEST

BEFORE going to the hospital or when sick enough to stay home on Sunday. The stoic tradition of bearing pain and illness alone is not a Christian one; the Sacraments of Holy Communion, Absolution. and Unction have a part to play in healing both body and soul. Ask for them boldly; they are your birthright as a member of the Body of Christ.

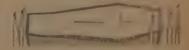


When your marriage hits rough waters. You took each other for better or for worse, but you don't have to bear the worst alone; the Church's two thousand years of experience in mediating personal relationships and mending broken ones is available to all who will put God's will above their own.



When alcohol becomes a problem for you. There is no easy answer, but the Church offers understanding, counsel, and ghostly strength: it is, full of sinners who cannot help themselves — whether or not they mean what they say in the General Confession.

When a baby is born. Birth is a joyous occasion, but it is more profoundly a solemn one; your child faces awesome responsibilities and dangers from the moment he draws his first breath and he should not have to face them alone. In baptism he is made a member of Christ's flock and is made the direct beneficiary of the richness of his supernatural inheritance.



When there is a death in the familu. Death is a solemn occasion, but it is more profoundly a joyous one. Even if your grief is more real than your hope, the Church has such help and comfort to offer as you are willing to accept. Death is neither a terror nor a commercial business to your priest and he is likely to be the only dispassionate and realistic friend available when it occurs. Call him first, before you call the undertaker. The teaching and worship of the Church have incalculably more comfort and meaning than do any secular funeral customs.



When you face an important or difficult problem. Your priest doesn't have all, if any, of the answers, but he knows the right questions and is eager to help

you ask them.

Before leaving for colleges or the armed services. You don't have to go into a far country alone or as a stranger as did the Prodigal Son; the Church is there ahead of you, and your parish priest can help you prepare your way with information, introductions, and prayers.



When you plan to marry. The Church's law requires premarital instruction, and that requirement is more necessary than ever in these days when the words love, sex, and marriage mean to most people almost everything but what the Church means by them. Even the well-instructed have a lot to learn from their priest before the wedding day — and all arrangements should be made through him.



When you wish to be baptised, confirmed, or instructed in the faith of the Church. Even long-time members of the Church may have questions about the Faith or about parish policy, and the priest is supposed to have the answers. Any

good priest is eager to discuss any question or problem you may have, no matter how trivial it may seem to you. If it is important to you, it is worth asking. If something is bothering you, it should be cleared up without delay. Give your priest a chance to straighten out misunderstandings before they spread; tell him about it before

you tell anyone else.

Unfortunately, not every priest is a good pastor, or even an adequate one. You may find your priest cold, harried, ignorant, or flighty. He may consider himself an eight- (or four-) hour-a-day administrator, the local version of the Pope, or worse, God's own psychiatrist. If he is just busy when you call, there may be good reason: find out when you can conveniently call back. If he is inadequate or disinterested, pray for him and seek another. If there is no other priest nearby, pray all the more and do the best you can, in charity, but don't give up. However silly many members of the clergy may be, a good one is worth waiting and searching for. Perhaps priests who are quiet, who are sure of themselves and of God, and who know when to speak and when to keep silent, are not so rare, but only seem to be because it is so hard to find another when one such dies or moves to another parish.—Taddled from a parish paper

EMENDATION

OH, SIR! What you said on page 47 of the winter issue of TAD!

1. The former Chaplain at Bahrain is still Chaplain at Bahrain — he is Archdeacon of Eastern Arabia and the Gulf in addition to that job.

2. Bahrain isn't really the Diocese of Jerusalem (there isn't any); the matter has been very carefully balanced since 1841. There was the jurisdiction of the Anglican Bishop in Jerusalem; there is now the jurisdiction of the Anglican Archbishop in Jerusalem. He supervises isolated places like Bahrain.

3. The Diocese of Gibraltar has nothing to do with Eastern Arabia and the Gulf, which end at the Turkish border, except that Hatay belongs to our jurisdiction, even though it now is

in Turkey.

4. Some of the places listed, the Archdeacon will not go; he can't. A Christian priest is not allowed in.

5. The whole jurisdiction is most entertainingly complicated: among other jobs, the Archbishop looks after all congregations in Israel, including congregations of the Arab Evangelical Episcopal Church, because the Bishop of Jordan, Lebanon, and Syria, an Arab, cannot go to Israel. The Archbishop, as head of a religious

community with property on both sides of the border, can cross over any day. — The American Chaplain, Canon, and Acting Sub-Dean of the Collegiate Church of St. George the Martyr, Jerusalem, Jordan; taddled from a letter.

TAD tried to get the matter straight, but added its own confusion to the complexity of its sources. "THE JERUSALEM ARCHBISHOPS Jurisd. Anglican congregation in Jordan, Israel, Syria, Lebanon, Cyprus, and Hatay; Area 140,000 sq. miles; Est. Pop. 5,600,000 . . . ¶ 1932 at the request of the Archbishop of Canterbury, the Bishop also exercises Spiritual supervision over the Anglican congregations in Iraq and the western shore of the Persian Gulf down to and including Muscat. ¶ 1957 The Archbishop of Canterbury invested the Bishop with the title of Archbishop in Jerusalem and Metropolitan. His own diocese includes Jerusalem, Cyprus, Israel, Hatay, Iraq and the western shore of the Persian Gulf and his metropolitan jurisdiction extends over the dioceses of Egypt and Libva: the Sudan: Iran: and Jordan, Lebanon and Syria." "GIBRALTAR: Jurisd. Gibr. and its Dependencies; Spiritual Supervision over Engl. Congregations in Spain, Portugal, Italy, and Greece, Northern Seaboard and Is. of Mediterranean, and of Black and Caspian Seas - excepting Cyprus.

Egypt, and Syria — Adriatic and Greek Archipelago, Turkey, Roumania, Jugo - Slavia, Bulgaria, S. Russia, and Asia Minor. . ."—Crockford's Clerical Directory.

Anything clear?-Ed.]



ST. PANCRAS

N 12 MAY A. D. 304, a boy named Pancras died for his faith. He was fourteen. Pancras' parents were nobles of Phrygia, but when they died, he went to Rome to live with his Christian uncle, Dionysius, and Pancras became a Christian, too. It was a time of persecution and they and their relatives were soon arrested, along with many other Christians.

The Emperor offered Pancras a career in the Roman army if

he would deny his faith, but the boy refused and was led away with his uncle. He saw his uncle die with the name of Christ on his lips. The officer pitied Pancras and urged him to bow to the gods, but Pancras' only reply was to repeat the Holy Name. Then a sword flashed in the bright May sunlight and Pancras joined the noble army of martyrs.

The Roman soldiers admired such courage and told the story everywhere. It reached Britain, and, when Christianity became the state religion and former heathen temples became Christian churches, several of them were dedicated to St. Pancras—like the church in Rome which had been built on the spot where

he died.

One such church stands still in London, its Roman wall exposed to view. The church was wrecked by invaders, but was restored and rededicated to St. Pancras over thirteen hundred years ago by St. Augustine of Canterbury, the head of the Roman mission sent to the English by St. Gregory, who had a great veneration for St. Pancras.

The little church is now called Old St. Pancras' to distinguish it from a newer and neighboring church of the same dedication. The altar consecrated by St. Augustine is still used every day.—Taddled from the London Church Times

TOURIST

LIFE in the Diocese of the Yukon (Province of British Columbia, the Church in Canada) moves at such a pace that I had stayed with all the members of the clergy in their own homes and parishes before I had been a bishop more than a few weeks.

In Dawson City, the Anglican Church is the only one, besides the Roman Church. which has continued to serve the community since the gold rush days of 1898. Two days after my visit there, we flew 300 miles over the Ogilvie and Selkirk Mountains to land on the Porcupine River at Old Crow. the most northerly Indian village, inside the Arctic Circle. We stayed nine days.

The Rev'd James Simon and Catechist Joe Kyikavichuk held services for us every day and three on Sunday - all were quite

We had a moose feast and potlatch dance, where dried caribou tongue, toasted fish, and moose meat were served with mugs of boiled tea and mosquitoes. My wife even was assistant nurse at the birth of the first child in the new nursing center - Mrs. Nukon's tenth baby who was named after the bishop

- Henry Nukon (I sign my name, "Henry Yukon"). As a "thank you," his older brother gave my wife a box of dried caribou meat. As we left on the plane, the whole village was at the river's edge to say farewell and to sing in their Loucheux tongue, "God be with you till

we meet again."

On the way home to Whitehorse (the See City), we traveled along the Alaskan Highway from Mile 1202 to Haines, the ocean end of the oil-pipe line; and with the rector of that stretched-out parish, we called on every home, inn, road maintenance camp, and pumping station. We held services every evening, and my ukelele provided the music.

There is a vast difference between life here and in Toronto. Last week one of my priests called long distance and said. "I've just hit and killed a moose - out of season. What do I do about the car, and about The moose?" There are many decisions.

Our biggest problem is to keep the men on the road. They are all at least a hundred miles from their nearest neighbor in the Church, and they drive endless miles to serve their parishes.

Some still travel by canoe, down to Moosehide or Selkirk (the jurisdiction was founded in 1891 as the Diocese of Selkirk), or to the fishnets at Old Crow.

The only plane flight is to Old Crow, and an occasional trip outside to Vancouver or Edmonton. There is no dogteam work in the diocese by the clergy; all the work of both the bishop and the priests is by car along the Alaskan and Dawson highways and into the many sideroads — all gravel.

The Yukon roads are marvels, with their mountain slides, washouts, glaciers in winter, mud ruts in spring, rough rocks and dust in summer. They make you laugh and weep and are awesome consumers of time and money. The people of our little scattered communities (only 15,000 people in over 200,000 square miles) cannot be reached unless you go where they are. Our treasurer has reckoned that driving costs us seventeen cents a mile plus some big repair jobs. Gas sells as low as 51 cents a gallon in Whitehorse and as high as 70 cents elsewhere. In Old Crow, gas for motor boats costs \$2.20 a gallon.

May God bless and strengthen us all as we travel and pray and work together in the service of Christ and His Church.—The Bishop of the Yukon (since 1962): taddled from Northern Lights

QUARTER WATCH



SEVERAL CHURCHmen in the Diocese of California are sponsoring, in San

Francisco, a treatment home (called Stepping Stone) for women alcoholics, of whom there are by estimation 20,000 in the See City alone. ¶ The Bishop of Chicago took his wife on a tour of the Holv Land. ¶ Sidney Blackmer recently celebrated his fiftieth year in show business with a score of 35 plays and 200 screen appearances. The former Suffragan Bishop of Michigan (consecrated 1960) is now the Bishop Coadjutor of Pennsylvania. ¶ In St. James' Church, Manhattan, recently, the son of the President of Pan American World Airways took to wife the daughter of the Chairman of Long Island University's Department of Philosophy. ¶ In the Anglican Church in Canada lay reader "retired" after serving 38 years under three bishops and six rectors. Three fast capital-fund-raising campaigns (in four years) having been successful, Hobart and William Smith Colleges in Geneva. New York, have started to build a \$1,500,000 gymnasium - including an Olympic-sized pool with spectator space, to replace the sporadic trips downtown to the YMCA pool.

Hobart, for men, is the oldest (founded 1822) "affiliated" with American Church: William Smith (1908), for women. "non-denominational." The former Rector of All Saints' Parish, Millington, is the new Bishop Suffragan of Newark (N.J.). I In St. Thomas' Church, Manhattan, the daughter of the President of Steuben Glass took to husband a Delaware investment man. Little Rock Churchman gave sixty shares of stock in the bank of which he is vice president and secretary to the city library to buy some light reading matter - magazines, detective, science fiction stories, and the like with instructions not to subvert the trust by the purchase of any "worthwhile" books. The library expressed gratitude, but quickly issued assurances that not all of its present books are of unquestioned quality. The former Dean of Christ Church Cathedral, St. Louis (Diocese of Missouri), was consecrated Bishop Coadjutor of Central New York Easter Saturday.

The Bishop of Washington recently ordained to the priest-hood a leading biochemist who spent five years privately studying for his new vocation. In St. Bartholomew's Church last Advent. André Brandon de Wilde (a Broadway stage star at the age of seven in A Member

of the Wedding, co-star of the film Shane at age nine) took to wife a Manhattan debutante. The Diocese of Los Angeles, with its 94,000 communicants and 140,000 members - the largest in the American Church (figures given in The Episcopal Church Annual are of apparent necessity two years old when published), is making longrange plans to set off the southern portion to be known as the Diocese of San Diego. ¶ One of the Suffragan Bishops of Connecticut recently solemnized the marriage of his daughter in All Saints' Chapel, Hartford: the Diocesan gave her away, and the other Suffragan assisted the father of the bride. I The Bishop of Guilford (Province of Canterbury) suggested last Advent that his people spend money on missions instead of on Christmas cards (or contribute an equal amount); the Bishop of Massasi (Province of East Africa) roofed a new church in a Muslim area with the sum thus raised. I "The more we deplore the spiritual emptiness of the young, the more we are by implication condemning the society which has produced it." -- Cromlyn in The Church of Ireland Gazette ! Following the directions of its Rule, the Order of the Holy Cross began in 1890 to put out a publication - one page, at ten cents a year. At \$5.00 a year, the Community now issues the monthly Holy

Cross Magazine, forty pages or so of history, help, news, and information on the Religious Life. Just sixty years ago, the Order (then five monks) moved into the present building at West Park, New York - the first monastery for men built in the Anglican Communion since the Reformation. With the Community crowding guests and each other out of the old four-story red-brick structure, the adjoining two-story guest house, and St. Augustine's Chapel (built 1921), the Chapter, meeting last August, decided to build a new monastery and to turn the old one into a guest house, so that "the Community will have a definite enclosure. the guests will have enough room and quiet for retreats, and the novices will have facilities sufficient for their training." (Write to O.H.C., West Park, New York, for a copy of last December's Holy Cross News, a bright little paper published "semi-occasionally" — it has pertinent details and piquant historical sidelights.) ¶ A Massachusetts-born priest, formerly of the Diocese of Lexington, has moved (with wife and five children) to the Church of New Zealand's Diocese of Wellington. ¶ Last summer, nine seminarians demolished two old dormitories at the Church Divinity School of the Pacific (Oakland, California); this summer, a new \$950,000 dor-

mitory-refectory is rising on the spot. It will accommodate 54 single men, 250 diners. ¶ From a physician's letter to the EBC: "The two extra dollars are for The Anglican Digest for the Rector (and Rectorine) and for myself." The Rt. Rev'd Bravid Washington Harris has resigned his nineteen - year - old jurisdiction as Bishop of Liberia. ¶ Cornelia Otis Skinner gave a sell-out performance in Cleveland to benefit the Community of the Transfiguration's St. John's Home (for girls) in nearby Painesville (increased demand for admissions require another building): she did the same thing a year ago in Cincinnati when the Community needed more space at the mother house in Glendale. The Philippine Independent Church is raising \$1,000,000 to build a cathedral church and a national Church center in Manila: a former small building was destroyed during World War II. The (now 2,000,000 member) Communion broke away from the clerical and political tyranny of Rome in 1902 (during the aftermath of the Spanish-American War), received restoration of its episcopal Orders from the American Church in 1949, and entered into full communion wih the same during General Convention 1961). I "All of 'Hillspeak' is very near and dear to me. God willing, I hope to nations in support of your most excellent undertaking."—A letter. With the motto, Petit à petit l'oiseau fait son nid (Little by little the bird builds his nest), the sisters of the Society of St. Margaret, in Portau-Prince, Haiti, completed the building for their Holy Trinity School (the first section was put up with help of the Children's Mite Box Offering of 1957). The Bishop, who lately visited Hillspeak, told them to build as long as they had money to build, so they did, even though the building fund sank to \$1.59 one Wednesday; although Haiti is one of the most crowded and therefore one of the hungriest and poorest spots on earth, a goodly amount of the \$85,000 cost was raised or given by

Haitians. Last autumn the new classrooms, library, canteen, auditorium, and craftrooms (handsomely designed by a Haitian architect) were crowded by 800 children - many lacking adequate clothing, food, or books because of the late summer hurricane which battered the island and leveled most of the meagre crops. The new Executive Secretary of Episcopal Charities, Incorporated (nine social agencies supported by the Diocese of Chicago), is the founder and former director of one of them. St. Leonard's House (a home and help center for men released from prison with no job, nowhere else to go). The new Editor of The Living Church is the former Rector of St. Mary's Parish,

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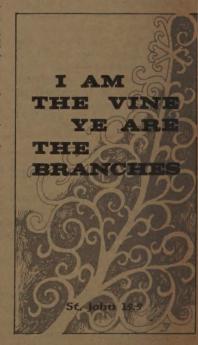
As the Seminary is, so will the priest be . . .

-A seminary brochure

Yep — he too will use the word THIS (or THESE) four times in six sentences, use a collective noun (CLERGY — exactly the same sort of word as ARMY) where a plural one is wanted (CLERGYMEN, or better, PRIESTS), otherwise betray fuzzy thought by fuzzy speech, and show that he picks up bad habits by ear instead of avoiding them by careful reasoning. No wonder we have so much fuzzy theology today.—Ed.

Tampa, Diocese of South Florida, a one-time reporter who has kept up his typing practice. The Suffragan Bishop of Southern Virginia has been elected Coadjutor: ¶ William Laud, LXXVI Archbishop of Canterbury, kept his papers in his study at Lambeth Palace. the London residence of the See; they included the files of several of his post-Reformation predecessors: letters from Elizabeth I, correspondence with Geneva, a letter from Cardinal Pole to Thomas Cranmer, and the like. They disappeared after Laud was beheaded in 1645. turned up recently in England, were purchased at auction for \$46,200 (American Churchmen contributed), and are back at Lambeth, 300 years later. Mary Ellen Chase, a member of St. John's Parish. Northampton, (Western) Massachusetts, has written another book for children (ages 7-11): Richard Mansfield, a 48-page story of a donkey and childhood pet of that name. (Published by W. W. Norton & Co., 44 Fifth Avenue, New York City, 10003), at \$2.95) ¶ Trinity Parish, Hamilton, Southern Ohio, has recruited some qualified adults from its membership to tutor students of the junior high school across the street. Tutors call for their charges, take them to "study clubs" which meet one night a week (a different night for each of the three

grades), help them individually with school work and personal matters. The program was worked out with school officials; the school's counselors picked the participants with the approval of the parents. It is hoped that the personal attention will encourage the children to stay in school. The only persons present for Evening Prayer on the Feast of the Cir-



The 1964 summer bookmark, somewhat reduced. Green and black on white stock. Rate: 35c a packet of 25. or \$1.00 for three packets. Postage is paid if payment accompanies order.

cumcision in All Saints' Church. Fort Worth, were the lay reader. the younger daughter of the President of the United States (making up for an absence at the Eucharist that morning), and two Secret Service men. The Sisters of the Order of St. Helena, now putting up a convent in the Diocese of Georgia (address: Retreat House, Augusta, Georgia), can use money (all denominations), old silver and gold, trading stamps, cancelled United States postage stamps (except the Washington 5c. the Lincoln 4c, and the Liberty 3c: so common that they are worthless), and plate blocks (stamp collectors know what that is) - a stamp dealer is an Associate of the Order. When a salt box is empty some housewives in the Diocese put the price of the box in it for the Sisters and drop it at their parish house into a carton labeled, "Ye are the salt of the earth." The president of the world's largest hotel system (Sheraton) is a son of the founder and a member of St. Andrew's Parish, Wellesley, Mas-The Cathedral sachusetts. Church of the Diocese of Lexington (consecrated a year ago) is in the center of the Diocese on a 300-foot rise in "the Cathedral Domain" - a square mile of heavily-forested mountain land. The building is all of wood in timbered gothic, the most ancient form of that architectural style (three such churches survive in Europe, one 1,100 years old in part), and was put up without debt. The present 110-foot-long building is the nave; a proper crossing, sanctuary, and tower may be added later. ¶ The word seminary comes into English from a Latin word which means, "a seed bed."—A parish bulletin

Daint John's Military School, Salina, Western Kansas, is looking for \$300,000 to put up a new barracks (dormitory) for cadets in its Junior School: their present home was built in 1909 as a hospital. (St. John's is not formally a Church school, but has cleaved close since its 1887 founding.) The Canadian Cowley Fathers (Society of St. John Evangelist, Bracebridge, Ontario), recently building, are putting their new space to good use: they took in five young lay postulants one day last winter, and more, later. The Diocese of Massachusetts sold long-deconsecrated St. James' Church, New Bedford, to the Polish National Catholic Church as a gesture of inter-communion faith and good will - for one dollar. The Bishop of Bethlehem (Pennsylvania) plans at the October meeting of General Convention to offer a resolution which would make it possible for any bishop of the American Church to be translated to another diocese. At the present time the

Canons allow for only suffragan bishops to be moved (by election); coadjutors and diocesans have to stay put. ¶ Washington's seventeen-million-dollar cathedral church, abuilding since 1907, has discarded its pay-as-you-go plan; will henceforth borrow whatever is needed of the sixteen million required to finish the job. A grandson of Herbert Hoover reeently took a wife in Christ Church, Greenwich, Diocese of Connecticut. A chaplain at Thule Air Force Base, Greenland, reports, "Static electricity shocks are unforgettable in the cold, dry air: the arc leaps from one's finger to the nearest metal. In the chapel, a metal strip is inlaid in the altar rail. At Holy Communion, the communicant puts his hand on it, the acolyte touches him so that he is grounded, and only then does the priest put the wafer safely on one's tongue." Tor the first time in history a bishop of the Old Catholic Church ordained, in Munich,

Germany, a deacon for the Episcopal Church. The Bishop of Montana married off one of his several daughters during last Epiphany - tide. ¶ England's Faith Press has republished A Short History of the Oxford Movement, by S.L. Ollard. The 1913 book is full of alarms and excursions now dated or dead. but is close enough to the events to give a sense of what the wrangle seemed like at the time. Order from Morehouse-Barlow, 14 East 41 Street, New York City 10017: \$1.50 (papercovered). Friends of St. Paul's School, Concord, Diocese New Hampshire, will be interested in the forthright biography of its fourth and long-time Rector, Samuel Drury, written by his son: the book, Drury and St. Paul's, may be ordered from Little, Brown and Company, 34 Beacon Street, Boston 02106: \$6.00 ¶ God willing, the next issue of The Anglican Digest will be mailed during the Ember Days of the coming autumnal season.

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